

HUMAN CULTURE

VOL. 5.

CHICAGO, ILLINOIS, APRIL 5, 1903

No. 4

BUREAU OF
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THIS NUMBER CONTAINS A REMARKABLE ARTICLE UPON

DANGEROUS PEOPLE



Prendergast—Murderer.



Judge Thomas McIntyre Cooley—a Fine Specimen of Noble Manhood.



A Dangerous Woman.

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L. A. VAUGHT, Editor and Publisher, CHICAGO, U. S. A.

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DANGEROUS PEOPLE

BY L. A. VAUGHT

Some animals are dangerous; some insects are dangerous; some reptiles are dangerous; a lion is dangerous; a tarantula is dangerous; a rattlesnake is dangerous. They are dangerous by virtue of two *elements* of their nature. They are not dangerous any other way nor any other where.

Some people are dangerous. They are dangerous for exactly the same reason that some animals are dangerous. Their dangerousness is specific—*elemently* specific. It is specific in *kind* and specific in *location*. It is all in the two elements, AMATIVENESS and DESTRUCTIVENESS. None of the other elements of human nature have any

The first is the direct source of leading young women and young men astray.

The second is the direct source of revenge, poison, arson and murder.

We mean just what we say. We have studied the *elements* of human nature to that degree that we fully, absolutely, overwhelmingly *know* that the direct, exact, complete sources of danger are just *what* and *where* we say they are. We understand every process by which the human mind can receive, perceive, conceive, get at, sense, understand, imagine, invent, acquire, discover, verify or demon-



*Prendergast—the Murderer of Carter H. Harrison, Sr.
Observe his positive destructiveness.*



A Depraved, Dangerous Woman.

danger in them. They cannot have; they are not constituted that way. The two dangerous elements, then, may be exactly understood and just as exactly located. One may not only know *what* they are but *where* they are. They are always the same in nature and very nearly the same in location. This is a good thing. It simplifies the matter.

Amativeness is the element that gives one sexual passion.

Destructiveness is the element that gives one the feeling of destruction,

strate. As clearly, simply, completely and comprehensively as any one knows that human beings have noses and ears and where they are, we know the nature and location of these two elements of human nature. We say this unconditionally that the world may heed. We fully realize the audacity and absoluteness of our manner of saying it. We are fully prepared to say it this way. Twenty-five years of study, research, verification and demonstration equip us to say it this way. We can demonstrate it easily, completely,

conclusively, overwhelmingly. It is a humiliating disgrace to our boasted intelligence that we know so little about human nature. Imagine eminent statesmen, educators, psychologists and reformers writing about and dealing with human nature without any definite knowledge of the location and nature of a single element of which human nature is composed. It is high time—emphatically high time—that the human race knew something *definitely* about its own nature. This is definite knowledge—*definite in kind* and *definite in location*. One only needs to use his own eyes or



This illustration not only shows the exact location of Amativeness and Destructiveness but as they appear in living heads when predominant in the mental makeup of anyone. Reader, if you have eyes, use them and verify this for yourself.

hands, or both. If one can see another's ears he can see the location and development of these two perfectly natural elements. If he can find the ears on his own head he can find the external development of these. They come out, grow out, stand out so that a child may see. Use your own eyes. In five minutes you can locate these dangerous elements as indicated externally and forever afterward see for yourselves. Parents can see these elements in their children long before they are a year old. The embryo murderer can be seen. The embryo seducer can be seen. They can be seen as certainly as the most prominent Roman nose on anyone's face can be seen. Again we mean just what we say. Reader, use your own eyes. Do you know a child, woman

or man with a *brutal* disposition? Then observe his head *exactly where the tip of the ear touches the head when pressed against it*. If you can locate one's ears you can locate Destructiveness. It stands out by itself sometimes like the half of an egg on the sides of the head. It stands out because the convolutions of the brain inside *form it that way*. Those who are so deplorably and dangerously ignorant of cranial formation as to facetiously denominate such elemental, genetic, natural formations of brain and skull as mere "bumps" ought to be pitied. It is *criminal negligence* to deceive innocent people by ignorant ridicule of a fact of such stupendous importance. So important that thousands of good lives might be saved from poisoning, murdering men and women, like the Benders, Tracy and Holmes. Thousands of innocent women might be saved from marrying brutal men by such knowledge. Let no dangerous, brutal man or woman escape. Let them be *spotted instantly* by all. Let *children* detect them at a glance. It will be the best thing for both parties. If all could read character *at sight*, dangerous people would have small opportunity to flourish. They ought to be read for their own best good. They ought to be read *when babies*. Better late than never, however. These elements ought to be seen in babies and "nipped in the bud." They *can* be. The most extreme case ever born can be reformed—if *seen in infancy* and the proper measures used. However strong these elements may be in children, they are not *necessarily* ungovernable. They can be regulated. They can be made to do good service. No human element is bad. It is only the unregulated and perverted use of these dangerous elements that make them dangerous. Seen and understood in infancy, they can be checked in their dominating power and the higher elements developed to that degree that the most vicious may be made self-governable.

Before such necessary training and development can be made, the *exact nature* and *location* of these dangerous elements must be known—fully and emphatically known. To let a child grow up with these two elements unknown and unseen is to do no better than the savage tribes of the world do. Without a strong degree of Destructiveness no savagery of any kind in any tribe of people could or would be. Without Amativeness there never could be a case of seduction or leading astray. Then why not know where and what these two elements of human nature are? Prevention is better and safer than cure. There is no necessity of letting a Bender, Holmes or Tracy grow to manhood with Destructiveness predominant. But where parents and educators neither know nor see, nothing else can be expected. Society is responsible. Ignorance is at the bottom of it—ignorance of the natural elements of human nature and their location in the brain.

Several years ago I examined Willie Sells of Osage county, Kans., hardly fourteen years of age, who one night killed his brother, sister, father and mother. A properly taught five-year-old child could have seen at a glance that he

had a bad head—a dangerous head. Yet all the rest of the family and all the neighbors lived with him for fourteen years and never detected the danger in him. Such blindness is not only unfortunate, but *positively reprehensible*.

It is the duty of parents to see these dangerous developments in their children. It is the duty of teachers to see them in their pupils. We have taken great pains to enable all to see the dangerous development of these two elements. No one who *wants* to see can have any excuse henceforth. Bear in mind there can be no bitterness, ill-will, hatred, malice, revenge, animosity, anger, temper, pugnacity, desire to hurt, bite, kick, crush or kill without Destructiveness. All of this kind of feeling has to come via this element.

All bigamy, polygamy, vice, immorality and seduction come directly from Amativeness.

These elements must be controlled or they will control the other elements of human nature of which each human being is composed. If the elements of Conscientiousness, Benevolence, Friendship and Veneration are negative one will have a very weak moral will. These four elements are the antidotes of the two dangerous elements. We unconditionally assert that all men, women and children who have these four elements weak and the two dangerous elements strong are *positively dangerous*. A child is positively dangerous with these four elements weak and the other two strong. Children with large Destructiveness like to use fire-arms. They like to play with *powder*. Think of the number that are mangled and killed every Fourth of July by this faculty. Children of this kind like to play with *fire* also. Many a home has been burned down by this element in a four to ten-year-old boy and children holocausted. Many a girl has been led astray by men very largely endowed with Amativeness and with small Conscientiousness, Benevolence, Veneration and Friendship.

Anyone, everyone, all men, women and children with heads broad from the tip of one ear to the other and large convex developments of the base of the backhead, with a low flat frontal tophead and conical-shaped back tophead are *always and without exception, positively dangerous*. Good, gentle, kind, pure, honest, self-controlled people have very full topheads, crowns and upper backheads.

It is true one can see the manifestations of these dangerous elements in the face—if he is a very skillful reader of character. All should remember, however, right here that one can tell lies with his face, but not with his head. A head never lies. It cannot be *manipulated*. There are "wolves in sheep's clothing" who can *put on* the most sanctimonious, sympathetic countenance and suit the voice to the face and deceive the very elect—*unless the elect understand the shape of heads*.

We have watched men, women and children *lie* with their faces and voices, while their heads told the truth. Always go to *headquarters* for the unadulterated truth.

The face is worth studying, however. As is the head so

is the face, with the exception of artificial aids. The dangerous signs in the face can be pointed out very sharply. Lowering, concentrated brows, with the upper lids of the eyes pressed down hard upon the pupils, forming nearly horizontal lines, are sure indications of a positive faculty of Destructiveness. A broad Roman nose, a mouth with the corners drawn down and a heavy, square lower jaw are genuine indications of this dangerous element.

Amativeness or the sexual faculty may be easily seen in the thick-lidded eye of an elongated shape, large, *firm*, coarse lips that are specially developed in the center and heavy chins that are thick directly downward from the corners of the mouth.

Unite these facial formations with the head formations heretofore described and there is absolute certainty of both kinds of danger in men, women and children. It is folly not to see.

These elements should be seen in babies—not children—BABIES. Then they can be attended to. Then there is more likelihood that they will be attended to. Then children will not be permitted to grow to manhood and womanhood equipped for the destruction of themselves and others.

I have seen hundreds of both girls and boys go straight to vice and crime who had these two elements relatively too strong in their mental make-up—who could have been saved if their *parents, teachers and ministers* had had any definite knowledge of the elements of human nature, and particularly of these two.

It is unfair to children to give them these two elements in such a dominant degree, especially where it is done by ungoverned tempers and passions in parents and grandparents. Parents *do* "set their children's teeth on edge by eating sour grapes." Then they punish them for it. Parents are responsible. Educators are responsible. Society is responsible. The State is responsible. Henceforth they shall know and see.

What shall be done with children with these two elements too strong? *Teach them early what these elements are*. Emphatically teach them that they are only *two blind feelings*; that they are only two forty-seconds of their entire mind; that they have *forty other faculties* to pit against these and control them. No child can be made to believe that two ounces will balance forty ounces. They know that forty boys can handle two. It is a question of forty to two. Parents can take the blood away from Destructiveness in children, especially at night. Let the child's higher faculties and particularly Benevolence be thoroughly aroused every night before retiring. This will take the blood out of the base of the brain and up to the moral elements and thereby starve the lower and feed the higher. The State should do the same with its offenders. All can be reformed if taken in time and the right means used. Children should be taught in the most emphatic manner the *true nature* and *highest uses* of these two dangerous elements. They should

be taught when mere children that the way to use Destructiveness is in *vigorous playing, sawing wood, energetic labor and mechanical work* instead of in striking, tearing, kicking, crushing, torturing and killing. Both boys and girls should be taught the great value of Amativeness and the danger to self of misusing it. All should grow up with the idea positively fixed in their minds that these two dangerous elements are *naturally good and of wonderful usefulness in all departments of life*, and that it is their *uncontrolled action* that makes them dangerous to themselves and to others. Above everything else let them understand that these two elements *only constitute a small fraction of their entire minds* and that they have forty other powers to govern and direct these two with. Then they will use them in the highest intellectual and moral work and make them great agents of good.

cited and then try to inhibit it and you will get a very lively conception of its *filling up, swelling up*, permeating power. It acts upon the body very much like a young volcano upon Mother Earth until there is an explosion, and then it subsides for awhile. Unless it bursts a blood vessel, there is no danger, however.

It is a life-giving tonic. It has a wonderful psychological effect upon the whole body. It is a positive curative agent. We have no doubt but what it can chemically change the blood. "Laugh and grow fat" has some scientific basis.

From the most hilarious to the most solemn. Such is the step I next made. From Mirthfulness to Veneration—it was like going from a circus to church.

Faculties act upon the body just as differently as their natures differ. Some *straighten the body up* and some



Under Mirthfulness.

MENTAL ACTIVITIES PHOTOGRAPHED.

Continued from last issue.

After letting Acquisitiveness subside, I decided to get under the influence of a very different faculty—the comical faculty, Mirthfulness. I had often watched this faculty double up lean people and violently shake fat people.

Few realize the power of a single faculty. One has to watch this faculty in action to get a clear idea. Very well I can remember when a boy at the table, something would occur that would thoroughly excite this faculty, and father being very serious and stern particularly at the table, we, as children, would try to hold it down or in until some one could stand it no longer and simply explode. There and then I got my first lesson in regard to the influence of the mind upon the body. Just get this faculty positively ex-



Under Veneration.

bend it over. Veneration bends it over. It has more to do with an humble attitude than any other faculty. It makes one feel the greatness and majesty of Presidents, Lords and Kings and of God. It causes one to feel as but "a worm of the dust."

This faculty may be so strongly developed in one that it will not only make him drop his head in humble reverence, but make him kneel; yes it will do more, it will throw the

Continued on Page 82.



MENTAL CULTURE



Make Use of Your Talents.

Make use of your talents. Go ahead. Concentrate. Focalize. Systematize. Get knowledge. Think. Put into action. Depend upon yourself. Bring yourself out. Grow. Use tact. Learn to read character. Keep your eyes open. Learn something from every one. Strike when the iron is hot. Sit down on your fears. Assert yourself. Give undivided attention to what you want to remember. Fear nothing but wrong. Have faith. Be confident. Cultivate enthusiasm. Climb up. Know yourself. Do. Form strong habits. Be patient—Rome was not built in a day. Correct your defects. That is the way we do with machinery. Be what you want to be. Get under your best faculties. Find out your right place in life and then prepare for the very best success possible in it. Don't scatter your forces. Keep cool. Self-poise is a great help toward success. Make every effort tell. *Always do your best.*

Behind the Eyes.

Eyes are expressionless alone. It's the soul behind them that gives them expression. All who would be positive forces in human intercourse should put behind their eyes that which will make them powerful. One might be one-half more successful by means of powerful eyes in the sense of expression. Eyes can be made very effective. Put the right faculties behind them. Put courage, intelligence, tact, kindness, sincerity, self-confidence and will behind your eyes and you can become almost omnipotent.

No wonder so many fail. They have poor heads, poor faces and poor bodies. A strong face is worth thousands of dollars to salesmen, lawyers, ministers and politicians.

Character is what tells. This comes out in the eyes most quickly and completely. If you would become a strong factor in the world, cultivate the faculties of Self-esteem, Combativeness, Firmness, Conscientiousness, Benevolence, Human Nature and Causality. These faculties will make your eyes powerful.

Do not stare. Do not make an effort. Build up these faculties and all others and you will have eyes that will be attractive, effective, powerful. You will have governing, commanding eyes. You may be small and frail physically but if you have the right faculties back of your eyes you will be a power in human association.

Self Help.

If you forget any kind of knowledge, *watch* yourself and *make* yourself give *special, undivided* attention to that particular kind with the *intention* to remember it. You can *decidedly* strengthen this particular kind of memory in this way.

If you have a disposition to hesitate, break it up by *immediately* trying to go ahead. Don't *wait* to try. Try *now*.

If your mind has a tendency to wander, break it up by watching yourself and the *daily* practice of concentration upon some subject in which you shut out every other subject and keep it out. You can do a great deal for yourself in this way.

On the other hand, wholly respect yourself in doing anything that is right. Do not work for fame. Here is where you cheat yourself and lose your self-respect. Put self-respect before everything else.

Self Cultivation.

It is with great pleasure that I comply with Professor Vaught's request to make known to the readers of HUMAN CULTURE the success which has attended my efforts in self-development. I do this with the hope that those who may be discontented and discouraged will take heart, and see that after all life is full of possibilities for them if they only have courage enough to bring out the best within them.

Five years ago I regarded the science of phrenology in the same light that many now do. I placed phrenologists on the same level as fortune-tellers. An examination by Professor Vaught convinced me that there must be some truth in this science after all. Upon further investigation I found that phrenology is a true science and that its study is a true study of man. At the time of the examination I knew that I was weak in many respects, but I did not know the cause of it. Professor Vaught told me that my weaknesses were due to several weak faculties, and advised me to cultivate these faculties.

I first set about learning the location of the different faculties and their functions. When I had gotten a comprehensive idea of phrenology, I began a systematic study of myself. I became more and more acquainted with my faculties. Every act, which I performed spontaneously, and the source of which I theretofore did not know, I traced to some certain faculty or combination of faculties. I often

wonder how it was possible that I could be such a total stranger to myself. I then began cultivating my weak faculties.

Self-esteem was the weakest and most important, and so I began with this faculty. Its weakness, coupled with a weak faculty of Hope, caused me perpetual torture. It was too often a source of great embarrassment. I was, however, blessed with a good degree of Firmness and Combativeness. Consequently I was able to whip myself into action. I was often discouraged, but when I was in this state of mind I would read something on Self-esteem. Emerson is always good to read if one desires to become imbued with the spirit of self-reliance. Emerson says: "What I must do, is all that concerns me, not what the people think." It might be well to give another quotation from Emerson: "It is easy in the world to live after the world's opinion; it is easy in solitude after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." I also resisted all attempts of others to influence me against my will. What I did was according to my own opinion. Channing says in his "*Self Culture*:" "Even the influence of superior minds may harm us."

The cultivation of this faculty, Self-esteem, alone has given to me a considerable amount of repose and self-control. It is now three-fourths of a degree larger than it was five years ago. Hope is a half degree larger, and Friendship and Continuity are a third of a degree larger. All my Perceptives except one have increased at least one-third of a degree. Eventuality is a half degree larger, and Human Nature and Suavity are one-third of a degree larger. Alimentiveness has increased one-third of a degree. The cultivation of this faculty has bettered my nutrition considerably and left me in better health. The development of these faculties has actually increased the size of my brain one-quarter of an inch. At first the Motive and Mental Temperaments were equal. Now the Mental Temperament predominates.

I can readily say that the study of phrenology has broadened both my life and mind. It has also led me to see that there is a bright future in store for me. I shall still continue to cultivate, as "the chain is as weak as the weakest link."

FREDERICK FREDERICKSON.

We are being weighed and measured by everyone we meet according to their individual standard, therefore it is inevitable that we be considered foolish, stupid, ignorant, imprudent, cowardly, narrow, hard, heartless, or selfish by one or other of these standards.

What we need to do it to cultivate Self-esteem until we are content to be considered anything that anyone choose to conclude we are *in his eyes*, providing, we know we are doing the very best we can. If we are not doing the best we can, let us not be content with ourselves. E. H. V.

A Babel of Confusion.

Standardless Teachers.

Wonderful Inconsistency.

Terrible Conflicts.

All at Sea.

Guessing, Assuming, Theorizing, Imagining, Constructing, Fancying, Dreaming.

Not Headed Right.

The Blind Leading the Blind.

Theoretical Chaos.

Such is the condition of the human family to-day regarding itself. Why? Because of lack of knowledge of the NATURAL, HUMAN, MENTAL CONSTITUTION.

There is a *natural physical constitution*. What sane man or woman would attempt to set up a different physical constitution?

The human physical constitution is a physical standard.

There is a *natural mental constitution*. Why set up an *imaginary* one? It is composed of natural elements or genetic faculties exactly in the same sense that the body is composed of parts.

The physical constitution is natural, God-given and perfectly reliable.

The human mental constitution is natural, God-given and perfectly reliable.

By a study of the make-up of the human body we have learned what it is composed of. It has been studied as it is and not in any fanciful, imaginary way.

The only way to learn what the mental constitution or mind is *is to study it as it is*.

Gall, Spurzheim and Combe studied it as it is. They found the *primary elements* of it. Phrenology makes the mind just as clear as anatomy and physiology make the body. We see no need of the theoretical, intuitional, imaginary, suppositional, unreliable *guessing* that is going on around us. This country is made up of states and territories. What's the use of imagining it to be made up of anything else? Any sane man or woman knows that it is not made up of *imaginary* states.

The human mind is made up of natural, mental elements and of *imaginary* nothings. Elements constitute its constitution and afford all a *true* standard.

Quit your imagining.

Quit your speculating.

Quit your guessing.

Quit your theorizing.

Take the true.

Better get a knowledge of *what is* than to ride imaginary hobbies.

When.

When one deals with a mental *element* he deals with something substantial. Then he is not theorizing, guessing or experimenting.



Daniel L. Cruice.

Labor Candidate for Mayor.

The body is a tangible, physical representative of the mind that builds it. In every normal case, mind and body constitute a mathematical equation.

The head and face of Daniel L. Cruice are worthy of study. He evidently has a fine physical constitution. He comes from a vigorous ancestry. There is vital power here. His nose, mouth, chin, jaw, ear—entire face—indicate vigorous vitality.

His head is eminently practical. He is not a mere dreamer. In fact he has a versatile mind. Look at the lower section of his forehead. Here is the seat of observation and practical mechanical talent.

The shape of his whole forehead means practicality, pointedness, ready memory, critical reasoning power and considerable intuition. He is instinctively interested in the study of human nature.

He has a feminine form of the frontal top head which gives him quick sympathy and direct insight into the *nature* of anything.

It is the crown of the head, however, that shows his strongest character. Observe the height and general expansion there. He is ambitious, self-reliant, persistent, cautious and conscientious.

He will fight for a principle and though defeated, keep on fighting. The more he is tried the more reserve power he will show. There is much latent strength in him. . .

If elected Mayor of Chicago, he will rise to the occasion and make a strong executive.

Tremendous Facts.

If the human mind was a single power there would be no need of studying men, women and children.

Diversity would be an absolute impossibility.

Then *there could not be any sex.*

Every one would have the same degree of talent in all directions.

Human bodies could not be any more complex than that of an angle worm.

If the human mind was a single power it would not be as high in the scale of evolution as the grub worm.

body *prone upon the earth*. Think of a faculty—a single faculty—so constituted and so powerful as to prostrate the body upon the very earth in humble submission to King, Priest or God.

Just the moment one gets under the influence of this mind element he bows his head. His head goes forward and downward instead of backward and upward. He feels submissive, humble, reverential, serious and solemn.

The *chemical effect upon the body* must be radically different from that of Mirthfulness.

A Waiting Race.

By Blanche Trenner Health, in Opportunity.

Young Adolphus O'Delay
Sat him down one summer day
On the pier 'mid toil and traffic's busy hum;
"All things come to those that wait,"
Did he muse, "as sure as fate,
And I mean to be here waiting when they come.

Men and ships went speeding forth,
East and West, South and North,
But Adolphus like a barnacle stuck fast.
"All things come to those that wait!
I am booked for something great
If I can keep on waiting to the last!"

His apparel grew so sere
That it brought him many a jeer;
"Tell us what's the latest fashion in the ark?"
"All things come to those that wait!
I'll be fully up-to-date
By-and-by," was still his answering remark.

As the years went rolling by,
Bent he was, and dull of eye;
Yet he still continued feebly to repeat:
"All things come to those that wait!
I shall have a fine estate
When my ship unloads her cargo at my feet!"

But he grew at last so frail
That a stiff November gale
Swept him seaward in a current over-strong.
"All things come to those that wait!"
But he found, alas, too late,
'Tis misfortune comes to those that wait too long!

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Prof. L. A. Vaught lectures daily at 12:10 P. M. on
SELF-CONFIDENCE, CONCENTRATION AND
MEMORY. Room 314, 130 Dearborn St.

The Art of Letting Go.

There is as much in letting go as in holding on. Perseverance and stick-to-it-iveness are good in a good cause. When the purpose is found to be useless or to no purpose, they cease to be virtues. When we have been pursuing some plan until convinced that it will not work, it is time to drop it. Let go and try another. Some stand in much fear of being thought vacillating. Lowell said, "The foolish and the dead alone never change their minds." Things that drag us down, that stand in the way of our rising higher; things that hinder us from going in the right way, drop them. Let go. Do not cling to things when their usefulness is past. If we have friends or companions whose influence is not good for us, drop them. Let go the habits of nagging, faultfinding and sarcasm. Let go the habit of being morose and irritable. Let go of revengeful thoughts. Do not nurse memories of injuries. Let go of suspicion and jealousy. Drop the memories of failure. Whatever is past and beyond remedy, failures and misfortunes, let go the thoughts of them. Do not brood over the inevitable.

Fill the mind instead with pleasant memories, with hope, with gladness of what is good. It would be difficult to find the person in such terrible circumstances that there was not one thing for which to be glad and grateful. Do not let the mind treasure up evil thoughts. Do not dwell on the dark, unhappy things of life. Let go all that stands in the way of the fullest and best rounded-out characters. Master your minds and you are most yourself. Are you clinging to things which should be let go? Things in your character, your business, or your relations with others?—Selected.

Character Reading Applied to Business.

"Character Reading: Its Relation to Scientific Salesmanship" was the subject of a lecture delivered by Prof. L. A. Vaught before the Sheldon School of Scientific Salesmanship on Thursday evening, March 12th, at Steinway Hall.

The subject was presented from a practical standpoint and was clearly illustrated all through by means of crayon sketching.

The possibility of the practical application of a knowledge of the Science of Phrenology was convincingly proven by the showing of five sketches, each one of a head with the predominating group of faculties enclosed by a handle grasped by a hand, illustrating the fact that each man can be easily handled if approached through his predominating characteristics.

It was certainly good seed sown in good soil, as the audience was comprised of about 500 intelligent, ambitious young men, most of them just entering the sea of life and all of them having the highest degree of hope, courage and energy.

May the seed flourish and bear fruit for the welfare of mankind and the great Science of Phrenology. — A. F. Sheldon, director of Sheldon's School of Scientific Salesmanship.



Chas. McCormick, M. D.

Founder and President of McCormick Optical College;
Editor The Ophthalmologist; Author of
"Optical Truths."

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Wonderful! *Wonderful!!* WONDERFUL!!! Common every day facts are sometimes as hard to believe and difficult to see as the most occult and faraway. It is next to impossible for us to accept the fact that otherwise intelligent people (with eyes, too) can live among themselves and not see phrenology staring them boldly in the face.

A most wonderful fact.

We wonder sometimes whether people know they have heads at all.

Omnipresent.

Some imagine that phrenology is not very prevalent. We have never been anywhere that it was not there. It is as omnipresent as air.

Put It to Use.

Phrenology is for use—daily use in every department of life. Away with those who think of it as only a theory. The teachers of it have not half used it. It is the science of life, each and all kinds of human life. Reader, put it into use in all that you do. Control yourself with it. You can do so a hundred times more certainly and definitely than you can with any other knowledge and in any other way. Understand yourself with it. You can understand yourself from top to bottom with it. You can know the specific sources of all your words, defects, power and possibilities. You can get at the causes of crime, vice, intemperance and misery. You can rise above prejudice and live under the happy influence of the happiest faculties of yourself. When you want to do any particular kind of mental work you can specifically use the right faculties to do it with.

You can read voices and tell the motives of people. You can understand walks and get right at the causes of all kinds of human actions.

Parents can understand their children. They can see the dangers in their children before they are three months of age. They can see what to restrain and what to build up. Put it into use anywhere and everywhere. We put it to use every wakeful minute of our lives. We live by it and expect to die by it. It is the best thing in the world to live and die by. One can reach the highest possible state of development here by it and therefore be the best equipped for the next condition of life.

The Organizing Power of the Human Mind.

A study of the organizing power of a mind is approximately marvelous. All organizing power is inherent in the mind. The physical body is but the organized product of mind. Bodies are not simply built according to any pattern. They are not laid out in advance. There is no intelligent architecture in them. They are *organized*. They are put together for mental purposes. A human mind needs just such a physical instrument as the human body. It collects all of the material and puts it together in the complex shape of the human body. Think of building the osseous system of the body, then the muscular system and then the nervous system all interdependent and closely connected. Again think of constructing the human brain. All of this is done by human faculties. Faculties build their own special brain centers. Brain centers or convolutions constitute brain lobes; brain lobes go to make the human brain. On the same principle counties constitute states and states make the nation. One should not think of a human brain as unorganized, nor should one think of it as growing into any form without a cause. The cause or causes can be specifically gotten at. They are the inherent powers of the various faculties. If all inherited the forty-two faculties in an equal degree of strength all would have symmetrical heads. Minds

being made up of faculties organize different kind of bodies. They build different brains, faces and bodies according to their mental formation. A mind, for instance, that is not strongly vital will never build a vital system of the body in a strong degree. A mind not strongly motor will never build the bones, ligaments and muscles in a strong degree. Again a mind that is very weak in the social faculties will never build the posterior lobes of the brain that constitute the back head in a strong degree. A mind that is naturally weak in the moral faculties will never build a good top head. When properly understood the human body is but the organized structure of the mind. Some call it human nature. They say "Nature did it." *There is no nature in one except human nature and human nature is simply the sum total of the forty-two genetic instincts or propensities, feelings or faculties of which all are composed.*

Clarence S. Darrow.

Stronger than environment—hereditary mental formation. How few yet realize how much there is in *mental formation*. It decides more than all other things put together the destiny of one. We have made a special study



Clarence S. Darrow.

of the mental formations of hundreds of the celebrities of the world. Such study is intensely interesting.

The head and face of Clarence Darrow afford a fine opportunity for the scientific phrenologist. His predominant faculties stand out in bold relief. The lower section of his forehead indicate quick perceptive faculties and the ability to gather and hold facts. There is more than the usual degree of the middle section which gives literary, historical memory. It is the upper forehead, however, that determines his intellectual type. Observe the remarkable development of Comparison, the faculty of analogy and illustration. He not only has logical talent but the ability to pointedly make and use figures of speech.

The formation of his top head is very suggestive. There are two positive divisions of it—one in the frontal part and the other in the crown. Here we have the key to his character. That great round expansion of the frontal top head means a dominant faculty of Benevolence—the chief element of tolerance, sympathy and humanitarianism. The crown shows very strong faculties of Firmness, Self-esteem and Conscientiousness—persistence, independence and love of justice. Between these two is a deficiency of Veneration—respect for power, force and law.

He loves justice, sympathizes with the oppressed and has the intellect and will to strongly say so.

His face does not belie his head. His fault is one of the heart—if it be a fault—too much love of liberty and justice and too little respect for law and established institutions.

Smiles.

How many smiles there might be,
If people only knew
That they feel better every time
Their faces smile anew.

How many smiles there would be,
If people simply thought
Their look is fairer when they smile
Than when they're smiling not.

How many smiles there will be,
My friend, when you and I
Have learned to practice what we wish
Those other folks would try.

J. R. TROWBRIDGE.

Lincoln read only a few books, and not always the best books, and was highly educated.

We read a great many books, and very good books, and are much less highly educated, as a rule.

The business of books is to set a man to thinking. After he has been set to thinking, what he needs most of all is time to think.—Life.

The constitution of human nature is the only reliable basis for the consideration of any human question.

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L. A. VAUGHT.

Book Reviews.

Love's Coming of Age. By Edward Carpenter. Stockham Publishing Co., Chicago. Price, \$1.00.

Mr. Carpenter's ideals are probably somewhat beyond the times, still all should read this book with profit, as it evidences a masterful study of the marriage question. There are some very fine passages and noble expressions and all through it shows deep thought and reflection.

Karezza, Ethics of Marriage. By Alice B. Stockham, M. D. Stockham Publishing Co., Chicago. Price, \$1.00.

This is a much needed book. When people generally come to properly understand the sex problem the world will be better and purer. Dr. Stockham's books are doing a good work.

Death Defeated, or How to Keep Young. By Dr. Peebles. The Temple of Health Publishing Co., Battle Creek, Mich.

This is not a book of theories. It points out the better way to live in accord with Nature's laws. The doctor has a strong friendly style of writing that makes the book very interesting.

The Public School Journal of Cincinnati, Ohio, shows the right spirit in the following editorials:

Classes, as a rule, are too large. No matter how large a class may be, hardly two of its members are alike in mentality, in disposition, in anything. Yet all are given the same lessons, taught in the same way. How can proper attention be paid to the individuality, the natural bent of children, when teachers have three times as many pupils as they should have?

Oh! rote! Oh! rote!

As a rule, human character is decided by the impressions of the first eight years of child life—the plastic period. How important, then, is home training, and what a responsibility and opportunity there is for the primary teacher. Home training is neglected too often, and, what is worse, is often pernicious. No teacher is in position to do more in the way of character building than the primary teacher, and alas! not a few of them are unconscious of their opportunity and responsibility, and are not character builders.

We will give one copy for clean numbers of January and July, 1901. If you have them send them in.

Crowded Out.

Some good matter has been crowded out of this issue, but will be in the next.

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Dr. Taber's Chart of the Human Body.

We call special attention to Dr. Taber's Chart. All phrenological students will find it very helpful. It is good. Read the Dr.'s. article upon the Basis of Human Culture in this number.

Coming.

HUMAN CULTURE for May will be a remarkably good number. Among the many good things will be "HOW TO HANDLE PEOPLE," by the editor.

The June number will contain a very great article upon SEX IS NOTHING. Nothing succeeds like success. HUMAN CULTURE is making remarkable strides forward.

Books.

The following is a list of books we especially recommend to our readers:

	PRICE.
Vaught's Practical Character Reader, by L. A. Vaught.....	\$1.00
Scientific Phrenology, by Bernard Hollander, M. D.....	1
Functions of the Brain, by Bernard Hollander, M. D.....	3.50
Human Nature Explained, by N. N. Riddell.....	1.50
The Mind and Its Machinery, by V. P. English, M. D.....	1.00
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PHYSICAL CULTURE



Physical Culture.

ALBERT WHITEHOUSE.

As the term implies, Physical Culture is the cultivation of the physical powers. It is much more comprehensive than generally considered; by many people it is thought to be merely some form or forms of exercise. Whilst exercise usually takes a leading place in any course of physical training, yet such matters as personal and general hygiene, dietetics, bathing, correct breathing, clothing and mental attitude all have an important bearing. Then again, man in his triune nature, physical, psychical and spiritual, cannot rationally be considered entirely separated in any one of these, so intimately are they related. He approaches perfection as they are harmoniously developed. It was an age of materialism when the Greeks attained a high degree of physical perfection, and because of no consideration being given to a higher relationship beyond the purely physical, their efforts were not rational and proved their futility by the results which followed. A sound mind in a sound body was the acme of attainment—*ne plus ultra*. To-day the most rational system of Physical Culture is a comprehensive one which adapts itself to individual needs and conditions, and gives due consideration to the higher natures. It is spoken of as Higher Physical Culture, but really Homo-Culture would be a more correct term. Man may be considered primarily as a physical being on the physical plane, but with a spiritual destiny with which he is, whilst in the physical, connected through his physical forces, or he may be as some claim is more correct, regarded as the physical expression of a divine origin and primarily under spiritual influence. As we have to deal with man in his physical environment and how best to meet it, it seems to me that the physical should be taken as the basic point from which to study him and endeavor to correlate his physical being with natural law.

At the present time there is a great deal of attention being given to the subject of Physical Culture; the interest in it has been noticeably increasing during the last two decades. Physical Culture proved to be not a fad as it was looked upon at first, but came as the supply to a demand in the natural order of things. Physical weakness and sickness are too much in evidence. I am not one of these pessimists who are continually bewailing that mankind is degenerating, and ever seeking to prove it. I grant there are many and varied evidences that may be brought to bear out that

contention and that signs are not lacking which bespeak of degeneracy in some communities and classes and among some nations and races, but it is not in the natural course of evolution that mankind as a whole should degenerate—the course is ever onward and upward.

However, paradoxical as it may seem, as people have attained a higher state of civilization, as scientific knowledge has increased and as education has become more general physical weakness and sickness have become more pronounced. True, we don't have the ravaging epidemics and plagues of years ago; sanitary improvements account for that. It is more individual weakness and sickness that is evidenced. This state of things is not difficult of explanation. Physical health is governed by natural laws and in proportion to non-conformance to those laws is their deviation from health. Primitive men like the wild animals lived close to nature, and nature's laws governing the physical welfare were followed by instinct. As man has become highly civilized he has become also more artificial in his mode of living and has gradually lost that instinct. Again in the onward path of higher civilization men's thought have been directed to and absorbed by things outside of themselves and less and less thought given to their physical welfare.

The consideration given by men to the improvement of live stock and plants has been highly successful whilst his own condition has deteriorated by neglect. Is it not reasonable to suppose that the same amount of study and attention that has been given to horticulture and stock-raising might have equally successful results if given to homo-culture? True, man is of a more complex nature than those of the vegetable and lower animal kingdom, but yet his development and well-being are equally subservient to exact laws of nature. This last instinct which safe-guarded man's physical welfare must be replaced by intelligent knowledge and right action and these are supplied in great part by Physical Culture. As Physical Culture becomes more universally practiced there will be noticeable improvement in the physical powers of succeeding generations. To women are the great benefits to be strongly commended. It is mainly through the women of to-day, directly and indirectly, that the hope of future generations lies. It was to the women of Goths that the virility of that race enabled them to overcome the degenerate Romans. The application of Physical Culture to remedy existing conditions of weakness and sickness is not its main field of operation; that should be in the way of preventive measures.

Dr. Oliver Wendell Holmes said that the physical train-

ing of children should begin a hundred years before their birth. There is much need of education along lines that will enable man to correlate himself with natural law. So long as there is so much ignorance generally on matters of vital importance to the individual, such as the sex nature, prenatal influences and heredity there will be no material betterment of the race. We must know and do. Thought must precede action and yet the two must work together to produce desirable effects. The knowledge of the effect of wrong action is often there in the mind, but the physical ability to act in a right direction according to that knowledge, is lacking. Hence it is necessary to supplement educational means by physical action. First acquaint the individual with the inexorable laws governing his being and controlling his whole physical welfare and happiness, then prepare him by physical training to conform to those laws. Whilst to be desirably effective it is necessary to adapt physical training to individual needs, yet there is much that is of a general character and may be followed with advantage by the average person. The difficulty is to select a special course to follow. A chain is no stronger than its weakest link. That truism applies to the individual. He is no stronger than his weakest part. That is rational physical training which looks not merely to the building of the physique as it is seen by the eye, but which strengthens the weak parts and develops the vital forces of the body primarily, increases the functional power and activity of the organs upon which the stability of a well-developed physical organization depends.

Individuals differ so much in constitution, temperament, habits, occupations, weaknesses and predispositions inherited and acquired, etc., that similar results cannot be expected from similar causes of action. Special course, must be adapted to individual needs and conditions. The more general knowledge of the why and wherefore of physical training the better able will anyone be to select that which will suit his particular needs. Whether taken for mental, ethical or purely physical ends, the fact should not be lost sight of, that Physical Culture creates nothing new. It simply causes a realization of powers and calls into activity that which was repressed and held in abeyance, the active co-operation of which may influence and be made manifest in the aims and accomplishments of life.

The Basis of Human Culture.

C. WILBUR TABER.

Author of "Suggestion, The Secret of Sex." Eales' & Taber's Anatomical and Physiological Encyclopedic Chart of the Human Body.

All the so-called laws of nature or science, preponderate the evidence that physical man at least is the product of evolution from lower forms of life. That the physical form

The story of man's creation may be the story of man's physical or spiritual birth. We at least believe that the germ of a soul is inherent in man from birth. Its growth and has not yet reached its highest development, remains undisputed.

development, perhaps even its continued existence after the death of the physical may be subject to the same law of evolution.

It is a recognized fact that potential life slumbers within the germ or seed.

Within each seed an image has been carved—

The pattern of the tree, the vine and plant.

The possibilities, however, of the embryo are modified or enlarged by the circumstances and environment surrounding it during its period of gestation.

Murderers and human fiends, monstrosities of every description have been given birth by women who, during gestation, witnessed some fearful event or calamity. The State cheerfully contributes its aid to the development and breeding of swine and without a murmur supports institution for the care of the human brutes brought into the world through ignorance of the fundamental principles of propagation.

Many of our greatest men owe the trait of character which has made them great to some impression made upon the mother during their gestation, and still the breeding of human life, no matter what it may entail upon the State, is left to chance and human passion.

Many mothers of Rome brought forth prematurely imperfect children during a time when superstitious fear filled the city and many of the children born during the French Revolution were weak, imperfect, and liable to fits of insanity.

Undoubtedly the classic beauty of the Greek figure and the importance which Greece has occupied in the world of Art, are due to the custom which the ancient Greeks followed in adorning the rooms of the expectant mother with the rarest and most beautiful specimens of art that could be procured.

Stock-breeders realize the importance of prenatal influences and many who have given the subject consideration admit the possibility of impressing the child before birth through prenatal culture. There should be an intelligent effort made to accomplish such results, whereas the public is not at all familiar with any particular method for bringing proper influences to bear upon the foetus.

Waldstein says, "From the moment of birth—and, in so far as we have seen that organic ormsplanchnic sensations are communicated to the brain before birth, begin the deposit and retention of subconscious impressions in the mind of the child and so the foundation is laid for the development of that part of man's mental nature which has been called the subconscious self."

(Continued on Page 91.)

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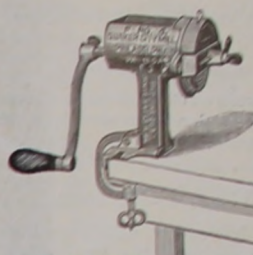
BY WILLIAM EACHOP.

That health is a product of mind is denied by some, conceded by many, and taught, in an indefinite way, by others. But this vital truth is clearly and logically understood by all students of Phrenology. We know that first of all a fair degree of Alimentiveness is essential. But how many of us carefully consider what kind of material Mr. Alimentiveness can use to the greatest advantage in his digestive laboratory and blood manufactory? How many permit him to congest his plant? And how many deliver more material than even he thinks he can handle?

That any one should not realize the importance of a correct diet—in every sense of the term—seems incredible. No one would expect an engine, no matter how perfectly constructed, to gain as great speed on dusty, slaty bituminous coal as on the best anthracite. And all will readily admit that, no matter how good the coal and expert the engineer, a high rate cannot be maintained if the fireman be incompetent.

The majority are prepared to agree that natural food is the best for man—truly, a great admission! But how many definitions have we of natural food? A score is probably a conservative estimate. There is no chance in this short article to consider more than one or two of these. Let us take first the most common. The meat-eater has a very plausible argument, so long as he does not complete it. The logical conclusion is rather startling, as we shall see.

Beginning with the hypothesis that the food containing the maximum nourishment with minimum waste is the best, he tells us that the beast of the field assimilates the nourishing properties of grasses, vegetables, grains, etc., and eliminates the waste. Here he stops and announces his conclusion. But why stop? We will go on. Man assimilates the nourishing

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Editor Occult Truth Seeker, Lawrence, Kan.

properties of meat and eliminates the waste—therefore, the flesh of human beings is the best food for man!

From this it would seem that cannibalism is a fine thing for the consumer—though perhaps not for the consumed. Perhaps we have been prejudiced in our criticism of cannibals. Those who reached their inner nature have not been permitted to reveal its delicate organization. And outwardly cannibals do not bear a striking resemblance to our ideal of perfection.

If there were no other reason for abstaining from the eating of meat, the following should be sufficient. What right have we to require our mother, or our wife, to spend hours—summer as well as winter—over a red-hot stove, frying, broiling, roasting, boiling, toasting, and baking our food, and, incidentally, herself? and other hours of drudgery in washing greasy dishes and scouring pots and pans? This was bad enough when it was supposed that wealth was the only way of escape. But now we know that even for the poor such slavery is needless.

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"Husband, sneeringly, 'What lazy cook started those crazy ideas?'"

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Continued on page 93.

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